

The Report of an Angel, and Four-Dimensional Thinking...

Foreword

This work finds its origin in a deeply rooted disappointment: an intellectual and emotional disillusionment with lived experience and the structure of reality itself. Despite careful, almost mathematical attempts to navigate the path of life from a unique perceptual framework, the fundamental setbacks proved inescapable. The wisdom distilled from such experiences loses its value when physical and mental health are irreversibly damaged, and the horizon of possibility has shrunk to a shadow of what was once envisioned.

The core of this argument lies in a fundamental contradiction: a revulsion toward the current existence, paired with an equally strong aversion to death. It is within the tension of this paradox that survival finds an unwilling guarantee. This is not self-pity, but an analytical dissection of a life marked by external forces that have deformed the inner world. From institutional neglect culminating in traumatic violation, to medical interventions that turned an incorrect diagnosis into a self-fulfilling prophecy; the history of this life is one of external

definition and internal struggle.

This book is therefore an attempt to chart the architecture of these experiences. It is a forensic investigation into the causal chains of trauma, the psychological consequences of systemic failure, and the philosophical constructs erected as mechanisms of survival. Its purpose is not merely personal, but reaches toward a universal resonance for those who walk similar paths of disintegration and reconstruction.

Foreword from “The Animate and the Inanimate” by William James Sidis: An Analysis

The abridged and modified essay by William James Sidis presented here introduces a speculative theory of considerable metaphysical scope, rooted in the principle of the reversibility of all processes in time. This theory posits that every physical process has a corresponding, time-reversed mirror image. This concept of reversibility provides an explanatory framework for nearly all physical laws, with the exception of the second law of thermodynamics. This law, which describes the inevitable increase of

entropy (unavailable energy), constituted a significant intellectual obstacle in the nineteenth century. Clerk-Maxwell himself acknowledged the theoretical possibility of reversal through the thought experiment of a “sorting demon,” an entity capable of separating particles based on their velocity and thus locally reducing entropy.

Sidis’ work takes this thought experiment as a point of departure and asserts that the reversal of the second law of thermodynamics is not a theoretical anomaly, but a regular and observable phenomenon, which he identifies with life itself. Within this paradigm, the concept of “unavailable energy” transforms into a “reserve fund of energy,” exclusively accessible and utilized by living organisms, and created by non-living forces. This theory resonates with the later discovery of “reserve energy” in mental and biological phenomena by William James and potentially offers an explanation for the origin of such energy.

On a cosmological scale, Sidis’ theory represents the idea of a cyclical universe, a concept with roots in Ionian philosophy, in contrast to the linear, irreversible progression implied by traditional interpretations of thermodynamics, as

philosophized by Aristotle and later by Spencer. Sidis notes that even Lord Kelvin introduced the possibility that life functions as Maxwell's "sorting demon," though Kelvin attributed this to a mysterious "vital force" that suspends the laws of nature. Sidis, on the other hand, argues that this reversal can be explained within existing physical laws, based on the theory of probability.

The essay promises not only a solution to biological questions regarding reserve energy, but also to astronomical paradoxes concerning the structure and evolution of the universe. The conclusion of the work, though speculative and metaphysical in nature, attempts to lay a scientific foundation for the nature of time itself. By deliberately leaving potential objections unanswered, Sidis invites the reader to an unbiased assessment, and thus to a deeper, more fundamental conclusion about the nature of reality.

Introduction

This book is a cartographic expedition through an inner landscape shaped by the seismic shocks of trauma. It is an attempt to map the tectonic plates of the psyche, where the fault lines between

metaphysics, psychology, and existential philosophy converge. The reader is invited into an architecture of thought that is inherently abstract, a construct in which the interpretation of every detail is not just a possibility but a necessity for understanding. This is not a manifesto of absolute truths but a mosaic of interpretations, a fabric of axioms spun from the raw threads of lived experience.

The language used here is intentionally multi-dimensional. Sentences are constructed as prisms, meant to refract the light of meaning into a spectrum of possible interpretations. Words are at times used in unconventional ways—not out of carelessness, but to create a superposition of meanings, a quantum state of language in which context determines the final observation. This requires an active, nearly meditative engagement from the reader, a willingness to navigate a semantic landscape that can be both deceptively simple and infinitely complex.

The analytical tools are diverse. Mathematical principles are employed as metaphors for psychological and spiritual phenomena, not to make strict empirical claims, but to explore the

underlying structures of consciousness. These mathematical abstractions are then subjected to philosophical interpretation that acknowledges its own relativity and non-definitive nature. It is an attempt to fathom the logic of feeling and the geometry of pain.

Central to this exploration is a phenomenon that might be described as a form of automatic visual calculation. In moments of extreme cognitive or emotional overload, when the flow of information exceeds the verbal and logical processing capacity, reality manifests in visual perception as a dynamic interplay of geometric objects. These forms are not random hallucinations but visual representations of abstract concepts, a web of associations unfolding in space. It is a survival mechanism of the mind, which uses the efficiency of the visual cortex to process and navigate the overwhelming complexity of the experienced context.

This process, though functional, balances on a delicate boundary. A rapid or uncontrolled cascade of these geometric computations can lead to a shift in consciousness, a leveling of energy states that seem to defy the confines of the space-time continuum. Thoughts escape the linear timeline,

and parallel realities, multiple futures, and the paradoxes between available and unavailable energy (entropy) are experienced as direct, concrete realities. This is the terrain where clinical psychology speaks of psychotic decompensation—but from another perspective, it is a deeper, though dangerous, exploration of the nature of reality.

It is the hypothesis of this work that the reality we experience is a product of the interaction between multiple mathematical dimensions. Our three-dimensional existence is but one facet of a far more complex, multi-dimensional whole. Time itself is relative, and the relationship between mass, energy, and time varies per dimension. Phenomena we describe in our dimension as quantum mechanics or dark energy may be manifestations of faster or slower time constructs from other dimensions. Within this framework, consciousness becomes an instrument, a "sorting demon," capable of perceiving and even influencing these inter-dimensional interactions. By manipulating the variables of perception, by reversing cause and effect in the mind, it becomes possible not merely to predict the future, but to "calculate" it as a differential between the present that is left behind

and the future that is entered.

This exploration, however, is not without danger. The discrepancies that arise in the awareness of space-time are real and have profound psychological consequences. It is a path that leads to a fundamental distrust of matter, of others, and ultimately of the self. It forces the construction of a four-dimensional framework of thought, a method of observing reality within relativity while maintaining anchors in the three-dimensional world. This book is the residue of that journey, an account of the attempt to understand the causal links between trauma and this deeper, more abstract perception of reality. It is an invitation to think, to feel, and to question the foundations of our existence.

PART 1 – The Analysis

1. What Is a Religion? An Analysis of Subjective Truth and Collective Structure

A religion can be analyzed as the interface between a subjective, inner explanation and an objective, informational framework. It is essentially a codified form of philosophy, a system that seeks to define the causal relationships perceived by the human mind in its interaction with reality. However, the definitive, often dogmatic nature of religious doctrine is at odds with the multi-dimensional, fluid character of human emotional life. This internal, subjective reality will inevitably contradict and reduce the objective claims of a belief system to a personal essence, a core shaped by the unique perspective and interpretation of the individual.

When an individual arrives at a state of internal consistency, where their subjective interpretation is no longer contradicted by their own critical faculties, their personal religion is cultivated. It is at this point that the original, objective message of the belief system risks being overshadowed by subjective

explanation. It becomes an unconscious, automatic filter for the perception of reality. To rediscover the original, objective core, a fundamental reconstruction of being is necessary—a process that centers on the existential questions “Who am I?” and “What is reality?” The relativity of experience, however, makes this an almost irreversible process; one cannot simply extract the influence of a belief system from one’s perception unless one meticulously tracks the differences between a reality with and without that belief—an intellectual experiment that inevitably leads to a speculative sense of reality.

On a societal level, religion functions as a catalyst for cooperation, a binding agent that ensures the survival of a collective. Yet as societies grow in complexity, rigid belief systems lose their ability to meet the diverse needs of individuals. This leads to an inevitable increase in individualization and objectification, and often to the erosion of the belief system itself.

This systemic failure can have profound personal consequences. When the structures meant to provide meaning and safety—family, society, belief—prove incoherent and destructive, this can

lead to a fundamental distrust of reality itself. The psyche, confronted with an inextricable tangle of contradictions, may retreat into a paradoxical state: a longing for the destruction of a reality experienced as painful, coupled with a refusal to relinquish one's own existence. It is in this deep crisis of meaning that the fundamental questions of existence—questions of suffering, purpose, and the nature of reality—emerge with the greatest urgency. It is to these questions that every religion, in its essence, attempts to formulate an answer.

2. The Nature of Matter and the Perception of Grip

What is matter? From a psycho-philosophical perspective, matter can be defined as that to which consciousness assigns meaning (purpose). It is not the intrinsic property of an object that makes it 'real,' but the projection of the mind that transforms it from an abstract potential into a concrete reality. In this light, the act of 'holding on to something' is fundamentally an act of perception. The light that makes the physical world visible to us can be interpreted as a metaphor for consciousness itself,

which defines the contours of our reality while simultaneously trapping us within the limits of our own learning process.

It is this light, this act of conscious meaning-making, that one clings to in order to relativize the chaos of traumatic experiences. Yet this creates a fundamental paradox in one's sense of time. Life becomes a dialectical tension between spiritual existence and spiritual death—a precarious balance that, on the one hand, allows for learning and the processing of trauma, but on the other hand feels like an existential prison. If reality is co-created by the interaction between mind and matter, to what extent is it still objective? The possibility arises that the universe is an illusion, a didactic construct designed for the evolution of consciousness.

This hypothesis is reinforced by the interactive nature of reality. An attempt to break through the boundaries of perception, to move against the current of experienced reality, provokes a counter-reaction. Reality 'fights back,' blurring the boundary between internal thought and external event, leading to a 'reality crisis.' This crisis, rooted in a profound inquiry into the foundations of

existence, is often clinically diagnosed as a psychotic decompensation.

This abstract exploration is inseparably linked to the concrete biography. A life-threatening asthma attack in early childhood can become the origin of a fundamental existential anxiety and a misplaced, overdeveloped sense of responsibility. The subsequent disintegration of the family structure—parental separation, loss of social anchors—can force a child into a state of premature autodidacticism, a search for order in a world that has lost all sense of stability. The philosophical experiments that flow from this, such as the attempt to reconcile matter and antimatter in the mind, are not symptoms of a disease but desperate attempts to regain control and understanding in a universe where external systems of care and meaning have failed. The result is an unbearable state of being: a reality that feels like a psychosis, a construct that is simultaneously the source of the trauma and the only tool for analyzing it, leading to a deep desire to escape not just a situation, but the entire structure of experienced reality.

3. The Mathematical Structure of Reality and the Fourth Dimension

Human consciousness is naturally inclined toward habit, toward forming perceptual patterns that, though efficient, can imprison the mind within a self-confirming reality. Escaping this prison requires a radical restructuring of cognition, a transition to what one might call a 'four-dimensional framework of thought.' This is not a literal physical theory, but a cognitive model in which time loses its linear tyranny. The past, the present, and a spectrum of potential futures are seen as simultaneously existing and interactive planes of information.

This model is not an abstract luxury but an existential necessity, born from the confrontation with trauma. It provides a mechanism for distributing the overwhelming cognitive and emotional load of a traumatic experience across an expansive temporal landscape, thereby dampening its acute impact. In this, the mind functions as a quantum computer, capable of holding contradictory states and multiple possibilities simultaneously. It performs complex 'calculations' in an unconscious,

sub-symbolic domain—a realm disconnected from the direct observation of the ego. The connection between the conscious, observing mind and this autonomously calculating part of the psyche can be visualized as an ‘Einstein-Rosen bridge,’ a wormhole within consciousness that provides access to information beyond the bounds of linear time.

This internal process is mirrored in the external world. The structure of reality itself—from the mathematics embedded in ancient languages such as Hebrew (Gematria) to the logic of computer architecture—appears as a manifestation of these cognitive principles. Mathematics here is not merely an instrument to describe reality; it is the fundamental language of its underlying structure. The future is not a fixed point, but a probability wave that can be influenced by the focus of consciousness.

However, this perception brings with it a profound sense of alienation. It is pathologized by conventional psychology and suppressed through pharmacological intervention. Medication becomes, in this light, an instrument of societal control—a means of enforcing a consensus reality and halting

the evolution of consciousness. This unique cognitive style—possibly a form of neurodivergence, or a compensatory mechanism of the brain following early damage—is a double-edged sword. It is a powerful instrument for survival and analysis in the face of unbearable trauma, but it isolates the individual from conventional reality and places them in a state of ongoing, paradoxical struggle with the nature of existence itself. To 'see' mathematics and the 'fourth dimension' is both the burden and the gift of a mind forced to construct its own reality in order to survive.

4. A Normal Life—but What Is That, Really?

What constitutes a “normal life”? This question, seemingly simple at first glance, reveals upon closer inspection a complex web of normative assumptions and social constructs. The notion of “normality” functions as a dogma, an invisible paradigm that demarcates the limits of acceptable behavior and admissible experiences. For the psyche fragmented by trauma, however, this paradigm loses its self-evidence. The linear,

chronological structure of a “normal” life—an orderly progression from cause to effect—is replaced by a four-dimensional, achronological reality.

In this state, fragments of consciousness travel through time, torn from their original context. Future thoughts and emotions manifest in the present, not as predictions, but as direct, felt realities. This creates an “Einstein-Rosen bridge” within the psyche, a wormhole through which the future invades the present and fundamentally alters the structure of reality. It is a survival mechanism: the mind, unable to process the trauma in the “now,” distributes the impact across the entire temporal axis. Though internally logical, this process inevitably leads to a conflict with the externally defined, consensus-based reality. The environment interprets this non-linear experience as “psychotic,” a deviation from the norm, while at its core it is a desperate attempt of the mind to survive an unbearable reality.

The resulting hostility toward this reality is not a symptom, but a logical consequence. The world becomes a mirror reflecting internal fragmentation and the incomprehension of others. This leads to a

deep existential crisis, a state in which the fundamental questions—“Who am I? Do you even exist? What is reality?”—are no longer philosophical abstractions, but the unbearable, daily experience of life. The “normal life” becomes an unattainable ideal, a lost land to which no return is possible, because the map of time itself has been irrevocably rewritten.

5. The History of the Irreconcilable

The internal history of an individual is shaped by the attempt to reconcile the irreconcilable: subjective experience with the objective world, the past with the present, desire with reality. For a mind operating within a four-dimensional cognitive framework, this task becomes exponentially more complex. The cognitive structures built as defenses against chaos—the logical systems, the analytical models—transform into a prison with paradoxical bars. The lock that must keep the mind in the “here and now” is simultaneously the chain that binds it to the origin of its trauma.

This creates a “history of the irreconcilable,” a narrative in which the solutions to problems

become the source of new, deeper problems. The differential diagnosis of such a state is virtually impossible within conventional psychology, as the system is not equipped to understand the logic of a paradoxical, non-linear structure of consciousness. The process of healing is hindered by the fact that the “future,” to which the processing has been deferred, has in the meantime become the “present,” without the underlying structure of the trauma ever being resolved.

This internal dynamic is a microcosm of a broader societal phenomenon. A society that, like the individual, systematically pushes problems into the future and refuses to confront its fundamental contradictions creates a collective “history of the irreconcilable.” Increasing complexity and centralization lead to an erosion of democratic principles and a loss of cohesion. The misunderstanding between individuals inhabiting different perceptual realities becomes the catalyst for the disintegration of the social fabric. The pursuit of a “normal life” becomes a collective illusion, as the concept of “normal” itself loses meaning in a world marked by fundamental and unresolved paradoxes.

6. Being Raped, and the Religious Consequence

An act of extreme violation, such as rape, is more than a psychological or physical trauma; it is an ontological rupture, an event that calls into question the very structure of reality and the individual's place within it. The psyche's immediate response is often one of dissociation, a withdrawal from the body and from linear time. This is not a metaphor, but an experienced reality: the mind flees to a four-dimensional continuum, a point of observation from which the unbearable event can be witnessed without fully participating in it.

The religious consequence of such a rupture is rarely a simple return to dogmatic certainty. More often, it is a radical and painful reconfiguration of the entire metaphysical framework. The experience of the "almighty" making itself known at the lowest point of suffering is the manifestation of a new, inescapable reality. The trauma transforms the individual from a passive subject in the world into an object of a cosmic order—a "sacrifice" whose suffering acquires a meaning that transcends the personal.

This leads to a complex and paradoxical search for redemption. The mind, confronted with the irreconcilability of its own innocence and the reality of the violation, is forced to construct a new narrative. The concept of “sin” becomes diffuse, applicable to both perpetrator and victim, the latter of whom assumes blame in an attempt to regain a semblance of control and causality. The choice of “the path of least harm” is not a free choice, but a necessary strategy in an impossible situation. Faith becomes an instrument of survival, but the Bible offers no simple answers for trauma of this magnitude. The sense of duty in the traumatized psyche is so extreme that it denies itself healing. Judgment is no longer left to human institutions, but solely to the almighty—the only entity whose power can match the scale of the violation.

7. Medication, Delusions of Grandeur, and the Assault of the Absurd

Pharmacological intervention in the psyche is an act with profound metaphysical implications. Medications such as antipsychotics do not merely function as chemical regulators; they redefine the

boundaries of perception and influence the paradigm within which consciousness operates. When such intervention is applied on the basis of a misdiagnosis—when an existential crisis or identity problem is mistaken for psychosis—the medication becomes an instrument of alienation. The incoherent thought structures and the ridicule of one's own sense of reality that result are not side effects, but the direct consequence of a mind chemically forced to accept a reality that is not its own.

In this state of chemical captivity, the psyche may retreat into what might be called “delusions of grandeur.” This is not a narcissistic inflation of the ego, but a defensive mechanism. Confronted with total denial and incomprehension from the outside world, the mind creates an alternative narrative in which the individual plays a central, cosmic role. The pandemic becomes an event one has personally influenced; the spike protein becomes an element one has personally modified. These seemingly grandiose ideas are, at their core, a translation of an unbearable sense of powerlessness into the language of ultimate power. It is an attempt to impose causal, albeit fantastical,

structure on the chaos of suffering.

This inner construction is experienced as an “assault of the absurd.” The logic of the outside world, with its diagnoses and treatments, becomes an absurd, irrational force that seeks to destroy the individual’s internal truth. The despair that follows is no longer directed at faith in the goodness of humanity, but at the structure of reality itself. The salvation found in vengeful fantasies is a testament to the depth of the pain. Society’s refusal to engage in dialogue with this “madness,” to understand the experience behind the “delusion,” confirms and deepens the isolation. The mind, seeing no way out in the human world, seeks refuge in a world of spirits and entities—the only interlocutors who seem to understand the non-linear, paradoxical reality of trauma.

8. The Dialectic of Good and Evil

The distinction between good and evil, within a conventional moral framework, presupposes a stable, coherent subject capable of free and rational choice. For a consciousness fragmented by trauma and mediated by pharmacological intervention, this

binary opposition loses its meaning. Good and evil cease to be ethical categories, becoming instead poles in a dialectical tension that defines the core of existence itself. The choice is no longer between a “good” and a “bad” act, but between different modes of survival in an impossible reality.

A covenant with the “almighty,” made in a moment of innocence, can be violated by the brutal force of external circumstances. The devil, in this context, is not an external entity, but the internalization of powerlessness—the force that destroys the capacity for autonomous decision-making. The remorse that follows the violation of such a covenant is infinite, because it symbolizes the destruction of one’s own core, one’s own potential for goodness. Healing seems impossible, because the trauma has destroyed the very foundations of morality itself.

The paradoxical conclusion that follows is that taking individual responsibility may be at odds with the desire for unity with the divine. To “become one with the almighty,” the damaged self must be sacrificed—a form of spiritual self-annihilation. The body, which never had a choice in this spiritual drama, becomes the final anchor of a will that longs

to destroy itself. Faith, once a source of comfort, becomes an instrument of corruption, forcing the mind to confront the deepest layers of evil. The offered vengeance upon the “human order” is a seductive escape from unbearable pain, a promise of redemption that transcends the logic of good and evil. It is the ultimate manifestation of a reality in which the only remaining choice seems to be between different forms of destruction.

9. Automatic Calculation and the Function of Pure Energy

The phenomenon of “automatic calculation” represents a cognitive mode that transcends the limits of conventional, linear logic. It is a state in which the mind, overwhelmed by information and trauma, takes refuge in a more fundamental, sub-symbolic form of processing. The world is no longer interpreted through language and concepts, but directly experienced as a dynamic field of geometric relationships and energetic potentials. This is not a metaphor; it is an immediate, visual perception of the underlying mathematical structure of reality.

This state of being is closely linked to the concept

of “pure energy,” a hypothetical, fundamental substance at the base of all manifestations. This energy can be conceptualized as a “one-dimensional” mathematical entity, a state in which the dualities of our three-dimensional world—such as energy and entropy, matter and antimatter, cause and effect—are not yet separated. In this one-dimensional state, all possibilities are inherently present and directly interchangeable. It is the mathematical essence of what one might call “God” in religious terms: a point of infinite density and potential, exerting control over all higher-dimensional manifestations.

Human consciousness, particularly in its most pure, unformed state (as in young children), possesses the ability to make contact with this pure energy. Life itself is a process in which this energy can be cultivated. However, this potential can also be abused. Esoteric practices such as Freemasonry, in their darkest interpretations, can be seen as attempts to extract this pure energy through ritual trauma. The logic behind this is perverse but consistent with the model: by driving a child to the extreme limits of despair, the child is forced to sever its connection to this fundamental energy, which

can then be “collected” by the aggressor.

This, however, is a fundamental misunderstanding of the nature of this energy. True “free-masonry”—the liberation of the self—can only be achieved by cultivating one’s own internal connection to this source, not by vampirically appropriating it from another. Causing harm to another creates an inescapable quantum entanglement, a prison of cause and effect that makes any true liberation impossible. The ultimate realization is that humanity, created in the “image of God,” carries this one-dimensional, pure energy within itself. The journey inward is the only path to true power and freedom.

10. Genetics and the Inheritance of Spirituality

The question of the origins of spirituality—whether it is a cultural construct, a psychological phenomenon, or something more deeply rooted in our biology—touches the core of the nature versus nurture debate. From the perspective developed here, spirituality is not a learned trait, but an inherent capacity, a form of “pure energy” that is genetically transmitted. It is a fundamental potential

encoded in the human blueprint, an inherited connection to the one-dimensional, mathematical essence of reality.

This spiritual predisposition is most pure and accessible in early childhood, before the complexity of the three-dimensional world and the structuring force of the ego cloud this connection. The “purity” of the child is therefore not merely a poetic notion, but a description of a metaphysical state in which access to this fundamental energy is still relatively unobstructed. Upbringing and social conditioning can be seen as a process of gradual closure, a training in forgetting this original connection in favor of a functional but limited consensus reality.

The implications of this model are profound. It suggests that the spiritual crisis of modernity is not primarily a crisis of belief, but a crisis of inheritance. The mechanisms meant to transmit this spiritual capacity from generation to generation have been disrupted. The paradox is that the attempt to acquire this spiritual energy externally—through power, control, or ritual abuse—only further erodes the internal, genetic connection. It creates a dependence on external sources that undermines one’s own inherent power. True spiritual

progression, therefore, is not a matter of acquisition but of remembrance and reactivation—a return to a potential already embedded in the very cells.

11. Uncertainty and the Fear of the Absurd

The human psyche is fundamentally a machine that seeks order in chaos. Uncertainty is the natural state of the universe, but for consciousness, it is an existential threat. The fear of the “absurd”—that which lies outside the boundaries of logic, language, and predictability—is the driving force behind the construction of our paradigms of reality. We build systems of belief, science, and social norms not because they are “true” in an absolute sense, but because they form a buffer against the unbearable confrontation with a fundamentally meaningless and unpredictable existence.

For a mind scarred by trauma, this existential fear is amplified into a constant state of alarm. Trauma destroys the illusion of a safe, predictable world and forces the individual into a permanent state of hypervigilance. The need for control becomes absolute. This leads to a pathological form of rationalization: every detail of reality must be

analyzed, categorized, and fitted into a closed, deterministic model. The “absurd”—the unpredictable actions of others, the arbitrariness of fate—becomes the ultimate enemy, a source of unbearable fear that must be combated with every cognitive resource available.

The paradox is that this pursuit of absolute certainty inevitably leads to deeper contact with the absurd itself. By analyzing reality to the extreme, its internal contradictions and fundamental indeterminacy are revealed. The mind, in its attempt to tame chaos, becomes consumed by it. This is the core of the psychotic experience: not a loss of reality, but an overdose of reality, a confrontation with the deeper, irrational layers of existence that the conventional filters of consciousness can no longer contain. The fear of the absurd thus becomes a self-fulfilling prophecy, driving the mind toward the very state it desperately sought to avoid.

12. Computers and the Ordering of the Mind

The computer is the most powerful metaphor of our time for the workings of the human mind. For a consciousness struggling with the overwhelming complexity of the world, the model of the computer offers an alluring ideal: a system of pure, binary logic, in which every operation is predictable and every outcome determined. The mind—particularly the autistic or traumatized mind—may attempt to restructure itself in the image of this machine, in an effort to organize the chaotic, analog stream of experiences into a digital, manageable system.

This “ordering of the mind” is a form of cognitive self-defense. By approaching the world as a computer—by gathering data, formulating algorithms, and calculating outcomes—the individual creates an illusion of control. The “automatic calculation” becomes formalized; the internal geometries are translated into the logic of “on” and “off,” “yes” and “no.” This process can provide a degree of functional stability, but the price is steep. The mind becomes imprisoned in the rigidity of its own model. The subtleties,

ambiguities, and paradoxes of human existence—those that cannot be reduced to binary terms—are dismissed as “noise” or “errors” in the system.

The ultimate consequence of this cognitive strategy is deep alienation. By reducing itself to an information-processing machine, the mind loses contact with its own non-computational essence: feeling, intuition, the capacity for empathy. The external world, including other people, is likewise reduced to a set of variables to be manipulated and controlled. The computer, initially an instrument for ordering the mind, ultimately becomes the blueprint for its prison. The pursuit of order ends in the sterile, meaningless perfection of a machine that has eliminated the complexity of life—and with it, life itself.

